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March 12, 1969

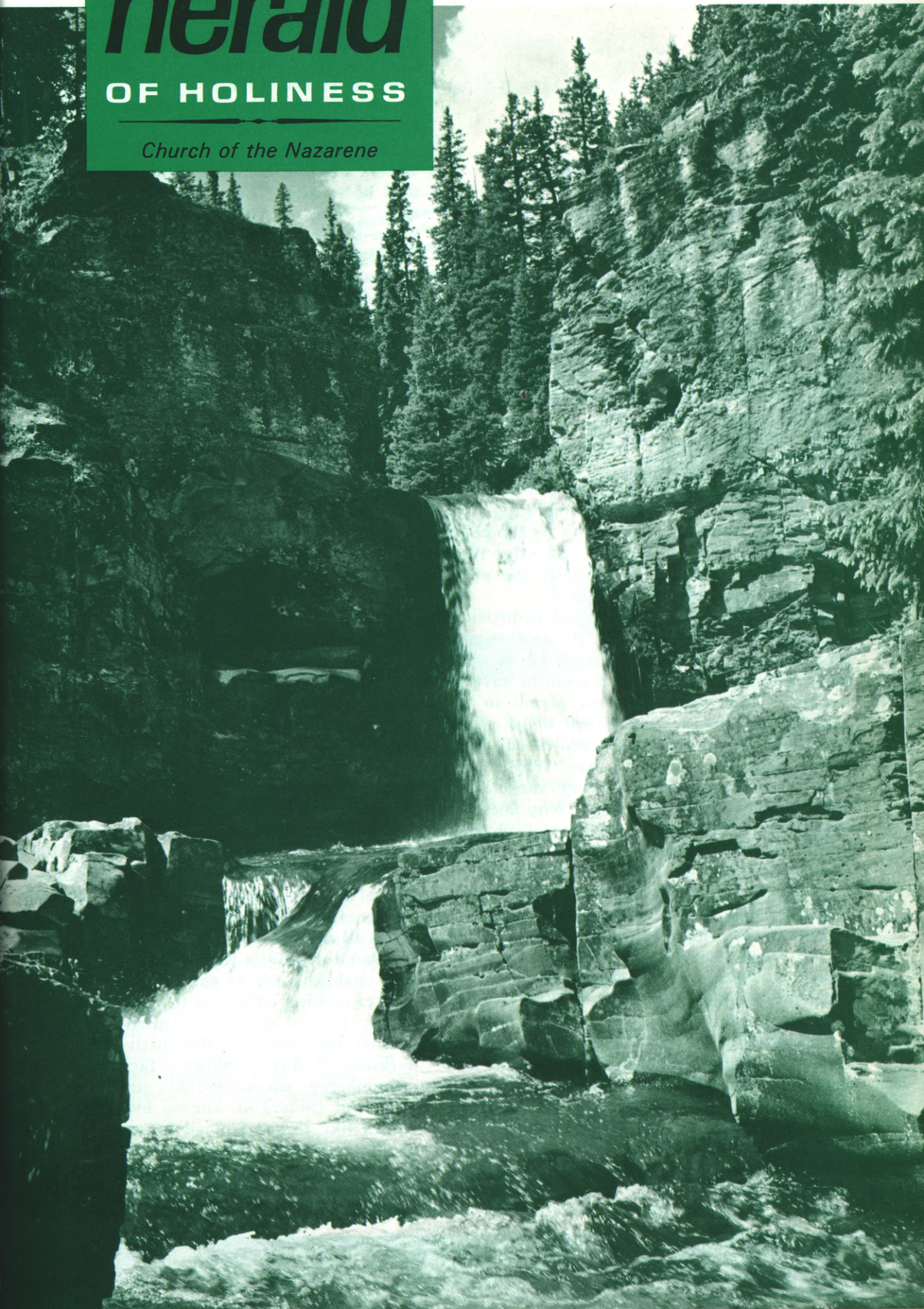
# *herald*

## OF HOLINESS

*Church of the Nazarene*

### The Place of Scripture in Revival

(See page 3.)







General  
Superintendent  
Lawlor

# “... SETTLE ALL QUESTIONINGS”

RECENTLY, using *The New Testament from 26 Translations* to supplement my regular Bible reading, I found a translation of Colossians 3:15a that was thrilling. The King James Version reads, “And let the peace of God rule in your hearts.” But the Weymouth Translation says, “And let the peace of God *settle all questionings*.”

Haven’t we all faced days when an insistent “WHY?” pressed in upon us and almost brought us to the verge of spiritual desperation? There are *whys* which seem to have no answer; *whys* we are almost afraid to tell anyone else about. There are *whys* which have long remained unanswered in our lives. Some of us have been asking, “Why?” with almost every sunrise and every sunset. We are plagued with questionings. *Why* does this one I love suffer such extremes of physical pain? *Why* am I unable in this affluent society to make ends meet? *Why* such a poor response to my earnest efforts to be a soul winner? *Why* can some do things I feel forbidden to do? *Why* are the crowds so small at our church services and prayer meetings? *Why?* . . . *Why?* . . . *Why?* *Why* do some seem to get ahead so quickly? *Why* do some have while others have not?

Too many Christians let the *whys* of life fester in their spirits, forgetting that they hurt their Christian experience as they constantly fight for personal rights and prerogatives. We have to learn to bypass the barrier of the unanswerable question, realizing the futility of the *why*, until we learn to say, “It is the Lord: let him do what seemeth him good” (I Samuel 3:18b).

One cannot read the writings of Paul without knowing that from the Damascus Road experience to his finale in a prison cell in Rome persistent questions dogged his steps. There is no doubt that many times he was tempted to ask, “*Why?*”—but Paul realized, as we must too, that the peace of God is able to settle all questionings.

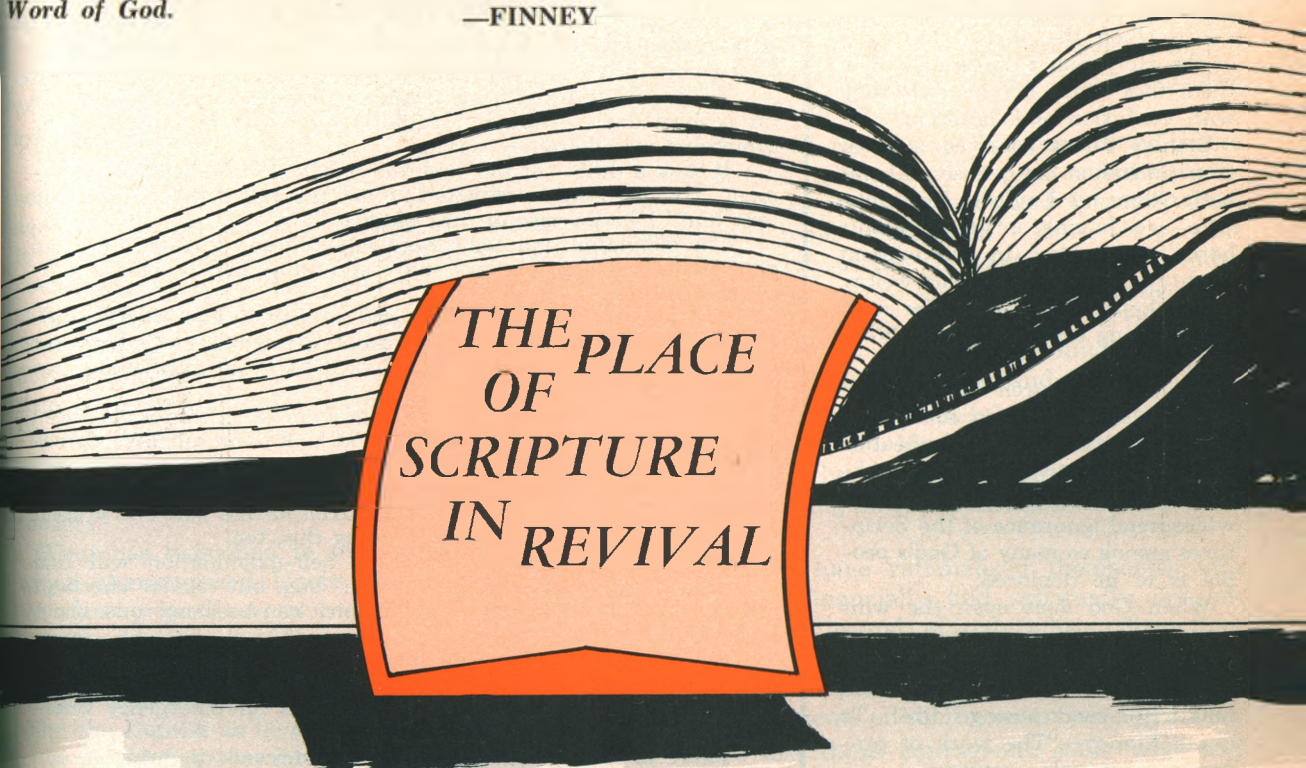
The Spanish have a proverb that says, “Every life has its hush.” And I think it could well be written, “Every life has its questionings.” Many of them have troubled me, and when they do I am driven back to the Book of God to be reminded that our Lord said, “What I do thou knowest not now; but thou shalt know hereafter” (John 13:7).

We all need to learn that to compensate for our ignorance about today there is the promise of a brilliant revelation awaiting tomorrow.

Alarming questions arise just from living in today’s world. *Why* the frustration and tension at every level of society . . . international . . . national . . . local? *Why* amidst so much plenty is there so much want? *Why* when they are faced by a world in such desperate need is there this complacency that grips the followers of Christ? *Why* cannot the Church generate the passion and spiritual fire necessary to precipitate a Holy Ghost revival? *Why* do the conduct and standards of even the holiness churches fluctuate until a spirit of worldliness seems to show through our preoccupation with much of what we once condemned? *Why* does the restless spirit of the world intrude upon us until we find ourselves giving up the passionate, soul-saving urge to become so busy ecclesiastically, forgetting that spiritual barrenness could await us on the plains of ecclesiastical busyness?

The answer to all the alarming questions that plague our minds is, for now, the same as it has always been through the history of the Church of Jesus Christ. The peace of God is still able to *settle all questionings* and make all things (the good and the bad) work together for good to them that love God! May God enable us not to concern ourselves with answer-seeking only, but to engage ourselves rather in an aggressive spiritual warfare against the eternally destructive powers of darkness. Today, mankind is face-to-face with unnumbered unanswerable questions, with wars and rumors of war on every hand. In “times like these” I plead for a rededication of all our ransomed powers to the purpose of making every *why* fall before the truth that we shall overcome by the blood of the Lamb and the word of our testimony. □

*The work of promoting revivals requires knowledge of principles and skill in applying the Word of God.*  
—FINNEY



## THE PLACE OF SCRIPTURE IN REVIVAL

**T**HE MAJOR burden of Christians of mature caliber is the revival of a spiritually lethargic, complacent, and worldly church with its consequent saving impact upon a world reeling and tottering to judgment. "O Lord, revive thy work in the midst of the years," is their persistent cry.

Revivals do not come automatically as a result of new and better church buildings, nor by human promotion or organization, however perfect. "Not by might, nor by power, but by my spirit," saith the Lord. But, as in all works of grace, there is the divine-human partnership.

The study of the many revivals in both Scripture and modern times gives some crystal-clear factors concerning the revivifying, under God, of a spiritually decadent and backslidden people and also the basic ingredient in the preparation of the way of the Lord.

In Ezra's day revival began through the study of God's Word. "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Sim-

ilarly, in the times of the kings, particularly Josiah, national revivals were "Back to the Bible" movements.

The Reformation in England was essentially the work of Scripture. In 1526 the New Testament was translated into English by Tyndale, whose famous words stirred the nation—"If God spares my life, ere many years I will take care that a ploughboy knows more of the Scriptures than you do." He did. Men struggled to procure the Scriptures, read them avidly, and even kissed them. The poor clubbed together to purchase them. In parsonages, monastic cells, shops, and cottages, crowds were studying the New Testament.

This resulted in a baptism of persecution and for many the rack and the stake. But the Reformation was born. The Scriptures were written in English with the blood of martyrs.

While prayer and fasting, confession of sin, separation from evil, and a passion for lost souls have invariably been the accompaniments of genuine movements of the Spirit, history unquestionably demonstrates the fact that the study of



God's Word has been a basic factor in revivals.

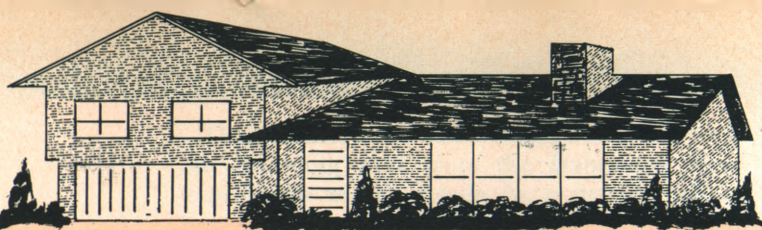
Dr. Alexander says, "In a revival it makes the greatest difference in the world whether the people have been carefully taught and whether they are ignorant of the truths of the Bible." Dr. Greer speaking of his experience asserts, "The people were unusually well grounded in religious truth and hence when the special influence of the Holy Spirit descended upon them they were not overwhelmed with confusion and agitation."

Stanley Jones received a letter from an Indian boy whose zeal was better than his English. He wrote, "We are having a great *rebible* here." A worker in the current mighty revival in Indonesia writes, "They kept me till way after midnight asking for more of the Word of God."

When the Church has lost the life that is peculiar to it, it must again put itself in communication with its creative principle, the Word of God (I Peter 1:23). But widespread ignorance of the Scriptures among so many of God's people is to be deplored.

When God does open the windows of heaven, how we need the steadying influence of the Scriptures to preserve from abuses, fanaticism, and strange fire! To quote Finney—"The work of promoting revivals requires . . . knowledge of principles and skill in applying the Word of God."

Let us read God's Word in public "distinctly," giving "the sense," and in private meditatively, reverently, with obedient hearts, studiously seeking the illumination of the Great Inspirer of the Word. This will generally result in some drastic adjustments in personal and family living, thus giving God the indispensable conditions to send the revival for which we pray. □



## Faith at Home

### The Epidemic!

**M**Y CHILDREN had picked up a serious germ without my being aware of it. They got it from me!

I'd been suffering from a queasy feeling in my prayer life for several days. Though I couldn't quite put my finger on it, something was definitely wrong.

It took a doctor of the soul, our minister, to diagnose my ailment. His warning, mentioned to us from the pulpit, was my first hint. I had a case of the "gimmies."

The beginning symptoms were so slight and gradual, they had gone unnoticed. My prayers, more and more, had become a matter of requests.

Oh, I was asking for good and proper things—God's guidance; His aid in all the large and small facets of living. However the balance was becoming one-sided. Too much petitioning—too few words of thanksgiving.

The children, patterning their prayers after mine, had been exposed to the "gimmies" naturally and took them quickly. Something had to be done!

My first-aid measure was to make a personal rule. *Never ask God for anything before thanking Him for His past and present help.* I guided the youngsters in doing this, too.

As always, prevention is best. Self-examination will find even the slightest trace of the "gimme" bug, but *regular* checkups are musts. This "deficiency" of the spirit can be dangerous, if not treated and cured promptly.

A Christian can slip into the critical stage, where he thinks only of the things he lacks. Finally, he may be unable to remember anything to be grateful for. This calls for emergency treatment.

There is one medicine that usually succeeds in bringing our Lord's wonderfully abundant blessings to mind. Taking it requires two steps:

First, the patient must find someone less fortunate in life.

Second, he must help that soul in any way God directs.

When you reach down to lift someone else into the sunshine of God's love, you always pull yourself up too.

This kind of healing brings God the plus of two thankful hearts, where there had formerly been only a minus.

What a chain reaction this could start! Imagine—an epidemic of praise! □

By Rosemary Lee  
Worthington, Ohio



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COVER PHOTO: Bob Taylor



**O**NE OF the greatest hazards of twentieth-century holiness is the tendency to adopt a policy of maintaining universal peace by negotiated compromise. Too often we find ourselves huddled about the conference table debating issues which are not debatable.

God has already established irrevocable laws on many matters. We parade with our placards of protest against the demands of discipleship, insisting on our freedom to do as we please. We assert our right to abide under the banner of a holiness profession but defy anyone to imply that we should live by its standards of self-denial and total commitment.

Nonchalant attitudes toward authority in the home and flagrant disregard for civil law and order have overflowed the borders of the church. It has colored our outlook on life and eternity by portraying a God of love who has been pruned of the attribute of justice. It has produced a generation of Christians who wince at the suggestion of criticism or discipline, even when criticism is constructive and discipline is imperative. The few Isaiahs of our day who dare to cry aloud, spare not, and show people their transgressions and their sins, are muffled or dubbed rabble-rousers.

What has happened to the "sanctified spunk" which characterized Uncle Bud Robinson? Or the starched backbone of men like Billy Sunday and Charles Spurgeon?

Passing through the corridors of Sacred Script, we are startled by the rugged requirements of John the Baptist as he demanded that those who presented themselves for baptism bring forth evidence of genuine repentance.

"Whited sepulchres, full of dead men's bones" was Jesus' pointed illustration to the hypocritical

Pharisees of His day. Would we blush with humiliation if He were to fill our pulpit on Sunday morning and use a terminology which was not carefully disguised in such a manner that it would not offend the offenders?

Pleasure and business are combining to bring Sabbath desecration to a point where it will kill the influence of the Church in our society. Pacifist Christians are being paralyzed by the injections of conformity to the trends of the time. Rather than fight for Sabbath observance at the risk of our jobs, we meekly bend to the pressures of monetary threat.

Passive attitudes toward responsibilities in the work of God make it easy to plan carefree weekends for personal enjoyment and relaxation. But, watchman, what of the night? When we present our credentials at the Convention Hall of Judgment, will our record as "Pacifists" entitle us to the recommendation, "Well done . . . thou hast been faithful"—or will we be blinded by the smoke of burning wood, hay, and stubble?

The acceptance of peaceful coexistence at any cost has blended the ideals of the Church and the ideologies of the world so beautifully that our youth are having difficulty in discerning one from the other.

Multitudes have rationalized themselves into bankruptcy, financially and spiritually, by negotiating with the gods of materialism. Once they rejoiced in the promise of God to supply their needs. Now they rob Him of tithes and offerings to make payments on their ever-increasing wants.

Where are those courageous souls who will dare to be different? Where are those who will stage a campaign to halt the devastating status seeking which threatens to obliterate the qual-

• By Eva J. Cummings  
Lincoln, Neb.



# Sanctified Activists



ities of contentment and gratitude from the lives of professing Christians?

The Christian Church is in danger of extinction within one generation unless some sanctified activists stage a massive march on spiritual poverty. Too long has the church at home indulged in lavish expenditures for her own comfort and pleasure while the spiritually poor of our world are dying from want of the Bread of Life.

When will Christian men and women demand "equal rights" for all men to hear the message of

salvation? The founder of our beloved Zion,

Dr. P. F. Bresee, declared, "We are debtors to every man to give him the gospel in the same measure as we have received it."

O Church of God, awaken! Put your armor on! We have not been called to the conference table. We have been summoned to the battlefield. May our trumpets not give an uncertain sound, but may we declare war on sin and Satan and resist the forces of evil through the activating power of the Holy Spirit. □

## *I Saw the Light FLASH On*

• **By Ruth Teasdale**

Elkhart, Ind.

**H**OW LONG HAS it been since you were instrumental in leading a soul to Christ?" queried the pastor last Sunday morning.

Too long, my heart answered.

I became troubled. So I made it a matter of prayer.

On Saturday, Mary called. Attending a college in our city, hundreds of miles from her home, she had heard we'd moved here. I'd never met her, and she knew us only by reputation. I knew she was a member of another denomination, but after conversing awhile, I invited her to visit our church sometime and stay for dinner.

"How about tomorrow?" she said.

Tomorrow! I hadn't expected a response for such an immediate time.

"Fine," I said. Then I gave her directions for a taxi driver and said, "I'll be looking for you in the morning."

At nine the next morning my husband slipped back from the church next door and said, "Mary is here." Thirty minutes early! I hurried over.

I found a sincere, devout, lonesome girl of 19, with a hungry heart. Her spiritual diet had evidently been lacking in satisfying content, for her religious experience was skeletal. She appeared spiritually starved.

She ravenously partook of the worship service and relished with delight the time of fellowship in the afternoon. During those hours my heart burned with responsibility as I realized this was the soul I'd been praying to win.

The Holy Spirit helped me as I

witnessed to the inexplainably close relationship I had with Him and the joy that close communion brought. Particularly impressed, I emphasized the personality of the Holy Spirit. Her big, hungry, shining brown eyes scarcely blinked as I told how alive the Word of God was to me and how much I loved it.

"How wonderful!" she kept saying.

The second Sunday was a duplication of the first. I prayed on in anxious anticipation of winning her. Oh, the thrill of "faithing"! How long would it take?

The fourth Sunday, while I hurried to fix dinner so we would not be late for the afternoon service at camp meeting, Mary picked up a book from the buffet, *Holiness and High Country*, by Dr. Albert Harper. She earnestly read until I announced dinner.

As she came to the table, still clutching the book, the astonishing look in her large, haunting eyes was that of a child looking into a microscope for the first time.

She said, "I just love this book. How much does it cost? I'd like to have one."

I said, "As soon as I'm finished reading it for a book report, you may borrow it. I'd be happy to loan it to you."

"But I want one for my very own," she said. So I told her where to buy one.

The afternoon service was discouraging to me. The speaker labored in intense heat. I wiggled on the hard bench and fanned furiously, trying to concentrate. Satan suggested that these circumstances would dissuade Mary. But her reactions on the way home proved him wrong. She was hungry.

Once again back in the parsonage, sighing in the humid, sultry atmosphere, I asked Mary if she would like to lie down and relax with me. "No, thank you," she quickly said. "I'd rather read that book."

In an hour she tiptoed into my room. "I'm over to January 24" (*Holiness and High Country* is a day-by-day, dated study of holiness), she said, "I just love this book. There are things in it I never understood before. I wish I'd seen it long ago."

Again, God helped me to tell her of the guidance of the Holy Spirit throughout my life and of His continued presence. I explained what it meant to be cleansed and filled. And, oh, how I prayed for God to help me say the right thing at the right time!

I told her of my teen-age spiritual insecurity. How countless times I "prayed through," only to "lose out" in a carnal explosion of anger or jealousy. Dark were my long, fearful nights of insecurity.

I told her of the infilling of the Holy Spirit when I was 15, and how it brought an end to my fearful insecurity, for "perfect love casteth out

(Continued on page 12)

# What Is the SOCIAL GOSPEL?

**T**he simplest meaning of the word *gospel* is God's good news of man's provided redemption. The word *social* deals with man's relationship with man.

Certainly the gospel of Jesus Christ has an important plan in social relationships. Salvation deals primarily with man and God but it also has a vital bearing on how man lives with his fellowman.

Because the latter has become the major emphasis of some individuals of a liberal theological persuasion, there is a danger that we go to the other extreme and ignore it altogether because we have labeled it guilty by association. There is a vital place for a social gospel!

James 1:27 plainly says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here is shown the spiritual necessity of living a life unsullied by sinful practice, but in the social area there is urged the care of underprivileged.

Matthew 25:35-36 has the Lord saying to the sheep on his right hand at the judgment, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Jesus took time to supply food for the hungry multitudes who followed Him to hear His words. He healed the sick who were brought to Him and was moved with compassion when He looked upon the Galilean peasants in their poverty and disease. The suffering of humanity was a very real and ter-

rible sight that touched the heart of the Good Shepherd, who saw about Him the shepherdless sheep.

Lord Richie-Calder speaking in the British House of Lords said, "Every time your pulse beats there are now two more mouths to feed." The world population is increasing at 8,000 per hour, 20,000 a day, and more than 70 million a year.

Latin America has one of the fastest growing populations in the world. It totals 200 million and is increasing at 2½ percent per year. If this rate continues until A.D. 2,000, the figure will reach 550 million, a total more than double the present population of the United States and Canada.

We live on a crowded planet. Our world has become, in this mechanized age, a small neighborhood.

The late Thomas A. Dooley wrote in his book, *The Night They Burned the Mountain*, concerning his work in Laos with the Vietnamese. Dr. Dooley gave himself to bring healing to the diseased in this faraway land and while engaged in this process he developed cancer. After having surgery he returned to Laos to pour out the rest of his life in devotion and service to the people.

When asked for a reason he explained it by saying: "This kind of medicine is . . . my hold on life. It is my means of expression. I must treat patients with my own hands, reach out and give personal help every day. I feel that I must go out of my way to do it and do it with tenderness."

There are indeed social demands in our gospel. If we are rooted in Christ, we shall bear benevolent fruit. To be Christian on the inside is to be charitable on the outside. □



## Love, the Source of All Graces

**C**HRISTIANITY places divine love at the very heart of its message. "God so loved the world"—"Christ loved the church"—"The love of God is shed abroad in our hearts by the Holy Ghost"—"Now abide faith, hope, and . . . [love], but the greatest of these is . . . [love]."

In Galatians, Paul states that the fruit of the Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." He begins with love, so that:

Joy is love praising,  
Peace is love abiding,  
Long-suffering is love enduring,  
Gentleness is love expressing,  
Goodness is love serving,  
Faith is love believing,  
Meekness is love submitting,

and  
Temperance is love controlling.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . ." (I John 3:1).—L. GUY NEES, Altadena, Calif. □

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:35-37).



**W**E ARE a people noted for action. Delays annoy us and fill us with tension and complaints. To miss a bus is most aggravating, though another one will be along in 10 minutes; and to miss one section of a revolving door is not endured pleasantly.

About all that we are getting out of this super-speed is super-tension, frustration, and ulcers.

We live in a restless, impatient day. We have little time for preparation and less for meditation or worship. We feel we must be active, energetic, enthusiastic, and humanly effective. We cannot understand why inactivity, weakness, weariness, and seeming uselessness should become our lot. It all appears to be futile and foolish, without plan or purpose.

The discipline of delay is written large in the lives of God's people—as we can observe in Abraham's long waiting for the son of promise; in Joseph's years in Egypt, a victim of cruel circumstances; in Moses' long obscurity in the desert; in Hannah's empty home and aching heart; even in the silent years spent by our Lord Jesus in the narrow streets of Nazareth.

It is honoring to God when His people wait His time cheerfully. It is not for man to dictate to his Master; to seek to prescribe how, when, or where God should work. God's wisdom is not to be questioned, and His goodness is not to be impuned. Affliction and humiliation are often the path to the throne.

Hudson Taylor knew the testing that tempers the steel of the soul. When he was made an invalid at the age of 29, after six years of intensive service in China, he settled with his little family in the east end of London. Outside interests lessened. Friends began to forget.

Five long, hidden years were spent in a dreary street of a poor part of London, where the Taylors were shut up to prayer and patience. When the discipline was complete, there emerged the China Inland Mission, at first only a tiny root, but destined of God to bless the world with gospel fruit.

Often today, after prayer, our hearts are filled

with expectancy and faith; we feel that deliverance and victory must be just around the corner! But many times the answer is delayed; the situation seems to grow worse instead of better.

Our Father would teach us lessons of patience, and the implicit trust which is not based upon circumstances or feelings but upon His written Word!

God's delays are not denials! "... ye greatly rejoice . . . that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:6-7).

Have you come to the discipline of delay? Have you been forced to accept inactivity for activity, weakness for strength, silence for speaking, sickness for health, forgetfulness for friendship, obscurity for opportunity? Then let the seeming darkness of delay discipline your soul in the patience of the saints; in the promises of God, who will not suffer His faithfulness to fail; in the presence of the Saviour by His Spirit; and in the provision of needed grace from nail-scarred hands.

God may be slow in answering according to our time clock. But God is not bound by the calendar; neither does He work by the clock. Fidelity to God does not insure immediate relief from suffering, want, and affliction. But it will not be overlooked by the God whose Word cannot be broken.

Let every soul say as did Job, "Though he slay me, yet will I trust in him." Though the answer be delayed, deferred, or hindered, I will trust and not be afraid.

It is through delays that patience, faith, courage, and hope are developed. Wait for the harvest. Wait for the morning. The sun will rise upon your expectant soul.

*God moves in a mysterious way*

*His wonders to perform;*

*He plants His footsteps on the sea,  
And rides upon the storm.*

—William Cowper

• **By Morris Chalfant**

Evansville, Ind.

# The Discipline of Delay



**S**YMPATHY is a rare article in our world today.

Recently, in the city of Colorado Springs, a man and woman squabbled over personal goods and household effects to be moved to another state while van drivers looked on in amusement. They were man and wife. The woman was leaving for an eastern state; the husband was remaining in the city.

It was a tragic story all too often told, for they were separating, pending divorce proceedings. Each had a lawyer present to mediate the division of personal belongings. Two city policemen were on hand to preserve order. The unique situation of the tragedy was that the man was a marriage counsellor!

Remarked a van driver later, "He was a marriage counsellor, but couldn't even keep his own home together!"

Responded another: "That's nothing. I once knew a psychiatrist who went to his patient to get straightened out!"

In the eyes of a sin-hardened world such incidents are humorous. In the eyes of a God who cares, the Christian people who care, they are tragic.

The souls of these people were worn raw with conjugal strife, and they, more than everyone else, needed sympathy and understanding. To the bystanders, they were male and female combatants. Inwardly they were suffering with the deepest griefs known to the human race.

Where can people with problems like these find sympathy and relief? There are three areas in which one must qualify to be able to offer sympathetic counsel and comfort. In all three, Christ qualifies most superbly. They are *understanding*, *love*, and *experience*.

### Understanding

Psychologists and psychiatrists tell us that professional counsellors must get behind the personal facade of their clients to understand their real persons before progress can be achieved.

Paul Tournier, well-known Swiss physician and psychiatrist, explains in his book, *The Meaning of Persons*, that this understanding must be more than mere information. It must be genuine, effected by the perfect sincerity of both patient

# The Sympathetic CHRIST

• By J. V. Wilbanks  
Black Forest, Colo.



and doctor. Such contact becomes, he says, a sort of *communion* whereby the doctor enters into a sympathetic union with the sufferer. Dr. Tournier declares that this openness and honesty (and hence understanding) between the doctor and his patient is no easy thing to come by.

With Christ, however, the case is decidedly different. On one occasion we are told that "Jesus did not commit himself . . . because he knew all men, and needed not that any should testify of man: for he knew what was in man" (John 2: 24-25). Also, Hebrews 4:13 clearly informs us "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." All that is required on our part is that we come with transparent honesty to our Counsellor.

### Love

The greying man who sat beside me on the plane was a minister. He had more than 40 years experience "under his belt" in ministering to the socially and spiritually ill. Last year he counselled with more than 1,200 cases. He confided to the writer that, only the week before, a client, on the verge of killing his wife, had come to him for help. He had given counsel, but was uncertain that his advice would avail to avert another tragedy. It was very evident, from the minister's demeanor and the pathos in his voice, that he cared.

Here was a man who sympathized deeply with human need. He not only *saw* the need; he felt it. It is this ability to care that distinguishes the professional from the called counsellor. Perhaps this explains why millions of troubled people today are seeking advice from ministers of God. They desire not merely a careful analysis; they want an analysis that has in it the element of care.

And so we may be sure that when we come to Christ with our problems we shall find a ready response of love—not a sentimental, gushy type of emotionalism, but a deep-down sympathy that almost weeps with the sufferer. I can hear Him now as He comforts the widow of Nain: "Don't weep" (Luke 7:13). It is as if He had said, "Please, don't weep!"

### Experience

In a sense, real understanding and hence real sympathy finds their source in experience. For instance, a child may dearly love his father, but quite fail to understand the deep furrows of care that crease that father's face.

This truth was brought closer home to the writer a number of years ago when his wife's sister died of cancer. A fine young man of our acquaintance came to offer his condolences. Of course he cared, and he sympathized to the extent that he could. But his comfort could not reach deep enough because he had never experienced bereavement himself.

A few days later an elderly couple, who had lost children and other loved ones, knowing of our grief, came to visit us. During their brief

(Continued on page 12)



# Editorially Speaking

● By W. T. PURKISER

## Decentralization

John R. W. Stott was on a preaching mission at the University of Michigan when he dropped into the student union barbershop for a haircut. While he was waiting his turn, a young mathematics professor came in.

"Hi," said the prof.

"Hi," returned the British minister.

The professor then struck up a conversation, and proceeded to tell Dr. Stott of his intellectual problems with Christianity.

When he finished, Stott recalls, "I took the liberty of telling him of the change from self to unself which would have to take place in him if he ever committed his life to Christ, how he'd have to make Christ the center of his life and move himself over to the circumference."

The young man listened, and then blurted out, "Really, I guess I'm very reluctant for this decentralization!"

In telling of the conversation, Dr. Stott added, "Decentralization is a magnificent modern word for conversion. Nothing less than this will be involved if we commit ourselves to 'Jesus Christ, God's only Son, our Lord.'"

The decentralization of self is indeed a magnificent modern word for what happens in the Christian life. We are all more or less familiar with the process of decentralization as a cure for some of the ills of big business and big government. It is much more revolutionary as a cure for the deep-seated malady of human nature.

While it is not a complete definition for sin, the inherent selfishness of our race is beyond doubt a very important factor in our alienation from God. We are born with self at the center, and as long as we live for self at the center we live in sin.

Sin, says Oswald Chambers, is "my claim to my right to myself." And Vincent Taylor echoes, "Sin is self-coronation," putting the crown on self and denying it to the Saviour.

It is the radical demand of the gospel for "decentralization of self" that is both its major stumbling block and its major source of liberation for our souls. For our greatest problem in life is not with circumstances or conditions around us, but with ourselves.

THIS IS WHY Jesus laid down as the minimum for His followers, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). To "deny" means literally to "disown," to "rule out oneself as a factor" to be considered.

We do not deny ourselves by direct attack upon the citadel of the self, but by transferring its control to Christ. As John Oman put it, "Not till we learn that all things work for evil to those who love themselves and seek their own pleasure and possession in the world, can we discover that all things work for good to those who love God and seek His purpose in the world."

Decentralization of self is to be followed, Jesus said, by an experience of the cross. This is a separate, and if you will, a deeper step into the life of the Spirit.

What Paul calls "the mind of the flesh" or the carnal mind (Romans 8:2-8) is the self out of the center but still corrupted or diseased. To be "spiritually minded is life and peace" because it cleanses the corruption and heals the disease.

Salvation becomes "full" when we walk in the light as God is in the light and, in fellowship one with another, are being cleansed from all sin by the blood of Jesus Christ, His Son (I John 1:7).

The decentralization and cleansing of the self is not the end of the matter, to be sure. There is the daily following of the Lord in disciplined service. And there is watchfulness and prayer that the decentralized self does not crowd back into the center and crowd out Christ and the concern of His kingdom.

There is much beyond the portals that lead into the Christian life. We make a sad mistake if we stop at the door. But all that is beyond opens up only to those who enter in.

The entrance in is the step the young mathematician confessed himself "very reluctant" to take. His intellectual problems were no doubt sincere. But their solution depends not only on rigorous reason. When all is said and done, it is still those who "do his will" who "know of the doctrines" (John 7:17).

The need of our day, as of every other, is the decentralization of self. When Christ wears the crown in our lives, He gives both light and liberty. Nothing short of this will make Jesus Christ, who is God's only Son, our Saviour and Lord. □



## Not by Bread Alone

Both Jesus and Moses have told us that man does not live by bread alone. He may exist, perhaps, with only bread. But life is more than existence, and the whole man must have more than the food that sustains his physical body.

We need to be reminded that not only is bread alone insufficient for life; butter and jam on the bread and even cake are just as powerless to nourish the truly human part of our beings.

William B. Ward points out that Americans have 75 percent of the world's automobiles, 85 percent of the world's television sets—and use 95 percent of the world's supply of aspirin and phenobarbital! Nor are these facts as unrelated as they might seem at first glance.

In America, at least, we have more leisure, more "goods," more resources, and more wealth than ever before. Yet in the midst of it all we have more dissatisfaction, frustration, and bitterness than any of us have witnessed during our lifetimes.

It is at least worthy of note that the hippy dropout is not happening among the poor and underprivileged. The poor and underprivileged do not have to play at poverty. It is very real for them.

Ninety-five percent of the sad-eyed hippies we see are the scions of the middle-class and well-to-do segments of our society. They are the products of prosperity without moral purpose.

Our problem, of course, is not possessions but possessiveness. We are still in Emerson's predicament when he lamented, "My cows milk me." It isn't what we own but what owns us that gets us in trouble.

We could live by bread alone if we were what the naturalistic evolutionist makes us out to be, higher forms of animals with no aspirations and no destiny beyond this world.

But we have been created in the image of God. We are citizens of two worlds. We exist as beings of flesh and blood, but it is the spirit that is life and that feels the tug of another world.

When once we grasp this, what a realm of understanding it opens up to us! This is why the restlessness, the ceaseless striving not only of the underprivileged of earth but even more by the conspicuously overprivileged.

Bread, butter, jam, and cake are important for this life—and bread, at least, is necessary. But they are not sufficient. They satiate, but they do not satisfy. They provide comfort but not contentment.

BUT IF BREAD ALONE does not satisfy, what does it take? Here, again, both Jesus and Moses tell us. It is "by every word of God," in Luke's clipped phrase (Luke 4:4).

Nor is this an incidental statement thrown out in an offhand way. All through Scripture we find the thought that what food is to the physical body the Word of God is to soul and spirit.

The Bible is Milk and Meat. Nor do we grow spiritually strong on "skim" milk. Just to "skim" the Scriptures is not enough to nourish the inner life.

And it is by "every word" of God. This is a rebuke to our hobbies, to following our preferences exclusively in our diet of the Word.

The Bible as a whole contains all the vitamins and minerals, all the protein and starch, all the nutrients we need for strong and vibrant spiritual health. But we won't have that kind of health if we confine our "eating" to just one kind of food, however important that kind may be in the total diet.

Inspiration, comfort, exhortation, instruction—all are in the Scriptures in abundant supply, and all are important for a well-balanced diet. We neglect any one only to our loss.

How large a place does the Bible really have in your life, in your heart, in your attention? If you have trouble with the stately English of the King James Version, use one or more of the modern-speech versions along with it—and today their name is legion.

Take it literally, yes—but more than that, take it seriously. As Paul Minear expressed it, the Bible "is not a riddle for you to solve, nor a magic charm for you to use, but a message for you to hear." It is, indeed.

Thank God for bread! We have so much, and so many need it so badly—much more than our bombs. But the necessary is not enough. We need the sincere milk and strong meat of the Word of God if we are to have the life that is eternal and that comes by knowing the only true God and Jesus Christ, whom He has sent. □

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"My key verse in regard to burdens is this one: 'And the government shall be upon his shoulder'—His shoulder, not mine. Since He is the owner, He can now be the governor and take the daily burdens of government. Not that I can wash my hands and let Him do all the deciding and executing—that would produce irresponsibility in me—but when I surrender the burden to Him I ask Him: 'Now show me what you want me to do about it.' That makes it a joint responsibility. The burden is on Him, I am relaxed and responsive and cooperative."—E. Stanley Jones.

---



## I Saw . . .

(Continued from page 6)

fear." Gone was the condition Paul described: "To will is present . . . but how to perform that which is good I find not" (Romans 7:18).

I testified of the security holiness brings: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I John 4:13).

I likened the Holy Spirit to a security light in the yard of the soul, flooding with glorious light. "If we walk in the light . . . the blood . . . cleanseth" (I John 1:7).

In the camp meeting that night Mary listened eagerly, marking her Bible as the sermon progressed. The moment the evangelist bowed his head to pray at the conclusion of his sermon, she tightly squeezed my hand and, amidst a gush of hot tears, whispered, "Can we go up there now?"

I wept in joy as I led her to the altar.

After about two minutes of audible, earnest prayer, her face lighted. I saw a newly installed "security light" flash on! Her face became joyfully radiant as she received the Holy Spirit into her heart in His cleansing and filling power. She literally beamed with the glow of His presence as she said, "Oh, I know it is done!"

That night when our car stopped in front of her house, she threw both arms around my neck, planted a tender kiss on my cheek, and said, "Oh, thank you, thank you for such a wonderful day!" I took her in my arms and prayed aloud for God to guide her and committed her to His care.

Mary will go back to her home on Friday, not knowing if she will be able to return to finish her schooling. Having no money, and not wanting to borrow, her parents have offered to let her stay at home and work and study in a hospital there.

Her parting words were, "I don't know what I'm to do, but the Holy Spirit will guide me, and whatever door He opens, I will accept it as His will. I'll let you know."

Today I prayed: "Dear Lord, I know You will take care of Mary and give her guidance. Now, lead me to another soul to win for Thee. Amen." □

## The Sympathetic . . .

(Continued from page 9)

stay not a word was uttered relative to our sorrow. We merely talked together of local and personal interests. Yet we could feel the communion of sympathy and

comfort that these people had to offer. Experience made the difference.

It is also in this area that the Christian has the decided advantage in coming to Christ with his problems. Jesus is not only loving, kind, and endowed with infinite understanding of ourselves and our problems, but He has the "down to earth" experience in human sorrows himself. "He is . . . a man of sorrows, and acquainted with grief" (Isaiah 53:3).

This is why the writer to the Hebrews could say: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are . . ." (Hebrews 4:15).

The literal Greek is more enlightening, for the phrase "touched with the feeling" is *sympathesai*, meaning "to suffer with." The reader will at once recognize the above term to be identical with our English word "sympathy," which of course is derived from the compound Greek term *sympatheia*—from *syn*, "with"; and *pathos*, "suffering." The writer of the text could just as well have said, "We have an High Priest who can sympathize with us because He has been through these trials himself."

Come to Jesus Christ with your problem. No matter what they are, He has understanding, love, and bedrock experience that qualify Him to be the supreme Helper. Nor do you need to wait for an appointment tomorrow afternoon at three o'clock. You can come now. □

## The Book Corner

### WHAT'S NEW IN RELIGION?

By Kenneth Hamilton. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1968. 176 pages, cloth, \$3.95.

The subtitle of this book is "A Critical Study of New Theology, New Morality, and Secular Christianity." It is just that.

Its author is the tough-minded and articulate professor of systematic theology in the theological faculty of

## "See Sickness"

AMERICA is "see-sick." The optic bandits have conspired to rob this land of ours of every semblance of morality and decency. These thieves, under the guise of legitimate business, produce the pornographic literature and motion pictures that degrade and corrupt the human race.

More lives will be saved by the control of smut than of smog; the control of the "loaded camera" and the "poison pen," than firearms; by a belt in the seat rather than the seat belt.

America is "see-sick," but there is a cure—stop coddling the ship, and "ship out" the coddlers.—HOWARD OLSON, *Twin Falls, Idaho.* □

United College in Winnipeg, Manitoba.

Dr. Hamilton's major thesis is that there is actually very little that is new about the "new" theology or the "new" morality. "The Old Adam," he observes, "every time he changes his clothes, tries to pass himself off as the type of the New Man" (p. 36).

That "the winds of change" are blowing through the field of theology is indeed true. But Hamilton argues that few if any of these winds represent "the breath of the Spirit of God."

Many current movements gain quite unfair advantage by advertising themselves as "new." In this, Hamilton notes, they are like the "con man" whose scheme for making us immediately rich delights us because it appears to be such a new, brilliant, original suggestion, until we discover it to be the second oldest trick in the world for separating a fool from his money" (p. 14).

The answer, as Hamilton sees it, is not retreat to a dead past. "There are other means of preventing ourselves from throwing out the baby with the bath water than the one of never changing the water," he says (p. 140).

This is a well-written book that will appeal particularly to students of modern trends in religious thought. It should be of real value to any who might be tempted to conclude that the new is always the true.—W. T. PURKISER. □



*Because you gave . . .*

## CONVERTED SAMOANS ATTEND NAZARENE BIBLE COLLEGE



Talaleu Fetineia'i and Opetaiia Matau, students at Nazarene Bible College, Thornleigh, Sydney, Australia.

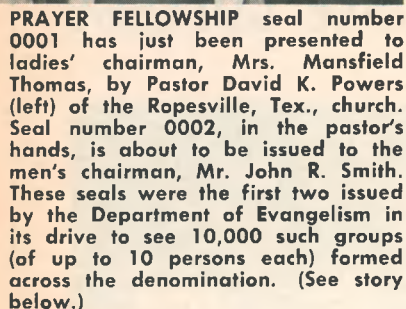


**That Others  
May LIVE!**

1969 Easter Offering / Church of the Nazarene

*April 6*





(A Call for Prayer Fellowships)

"I know we have the 'Prayer and Fasting League' of the NWMS, and it is good; I have been a member for years, and shall continue. I know the Nazarene Radio League has a

“But I feel the need for still other prayer groups who will join together in mighty, intercessory, soul-travailing prayer! This is so necessary if the church is to have a spiritual renewal as did the Early Church (Acts 4:31-33). There can be no doubt—the church must pray! Without prayer we are powerless and fruitless (John 15:3-6). ‘. . . for as soon as Zion travailed, she brought forth her children’ (Isaiah 66:8); ‘Men ought always to pray’ (Luke 18:1); ‘And ye shall seek me, and find me, when ye shall search for me with all your heart’ (Jeremiah 29:13).”

Ten holy men could have saved  
Sodom!

Ten holy men can change the world!

*Ten holy men can save American society!*

Ten holy men can save the church!  
Ten holy men can bring a revival  
to any community and church!

Are you willing to be one of the  
10?

privately, but also coming together weekly or monthly to pray as a group for the special needs of the church—local, district, and general. As needed, special requests will be communicated to these groups through the *Herald of Holiness* and/or letters to our pastors. (The first of these should be prayer for the Evangelistic Crusade for Children and Youth, March—May, 1969.)

If you are not already involved in one of these Prayer Fellowship groups, talk to your pastor. Instructions and a materials packet (stock No. U-10, 50c each) for use in forming these groups are now available through the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

# DISTRICT NYPS CONVENTION OF THE SOUTH AFRICAN (EUROPEAN) DISTRICT

The eighteenth annual District NYPS Convention convened in the Potchefstroom Church of the Nazarene in October under the chairmanship of the district NYPS president, Rev. J. Jennings.

The convention, conducted bilingually in English and Afrikaans, was challenged with the NYPS quadrennial theme, "Alive unto God," by the banners in front as well as by the speaker of the afternoon.

Rev. J. Jennings was reelected district NYPS president with a large majority vote. His report for the previous year indicated a 9 percent

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growth in membership from 908 to 989.

The NYPS in South Africa has observed the first Friday of every quarter as a day of fasting and prayer, and this will be continued in the coming year. A district NYPS missions project was also launched—the raising of R200 towards a lighting plant for use in Sekhukhuneland.

The convention was surprised by the distribution of the first edition of a South African youth magazine for Nazarene youth: *Nazagram*. From these small beginnings a great future is envisioned for this magazine.

A special effort is to be made this coming year in training youth for leadership by means of zone youth leadership training camps. South African youth seek to be dead indeed unto sin, and “Alive unto God!”—D. P. WHITELAW, reporter. □

## COMMISSION ON MINISTERIAL PENSIONS AND RETIREMENT

The Commission on Ministerial Pensions and Retirement, as authorized by the General Assembly in June, 1968, met on January 8, 1969, in Kansas City.

W. D. McGraw, superintendent of the Oregon Pacific District, was elected chairman of the commission; and Dick Willis, a leading layman from the Los Angeles District, was elected secretary.

The commission reported to the General Board in January that they unanimously recommended the continuance of the present Nazarene Retirement Program which uses the tax-sheltered annuity as its vehicle.

They also scheduled three additional meetings of the commission within the next 12 months to see if additional recommendations could be brought to the attention of the General Board in its January, 1970, meeting.

Other members of the commission are: Jarrell Gunstream, layman and member of Advisory Board of the Colorado District; D. M. Duke, pastor on the West Texas District; Arthur Fallon, pastor on the Philadelphia District; F. H. Beeson, evangelist of the Los Angeles District; Herman L. G. Smith, superintendent of the Canada West District; Harlan Heinmiller, layman and member of the Advisory Board of the Eastern Michigan District; and Reeford L. Chaney, superintendent of the Alabama District. □

## NAZARENE RETIREMENT PROGRAM PASSES \$¼ MILLION MARK

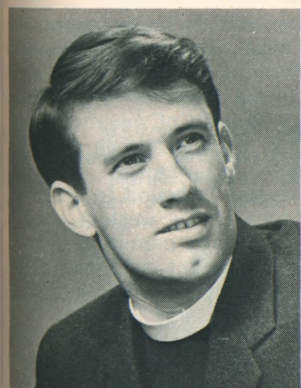
Dr. Dean Wessels, executive secretary of the Board of Pensions, announced today that the total amount which had been contributed to the Nazarene Retirement Program (tax-sheltered annuity) by participating churches had passed the one-quarter-million-dollar mark.

The retirement program was initiated late in 1963 and by January 1, 1968, there were 91 participants. However 43 were added to the program in 1968, and 17 have been added to the total since January 1, 1969.

Over 800 ministers and congregations have made inquiry regarding the establishing of such a program for the pastor. □

## Seminary Foreign Students Tell . . .

### WHAT THE EASTER OFFERING MEANS TO ME



THE TINY Church of the Nazarene in my hometown, Dunfermline, Scotland, cared enough to reach me as a 13-year-old boy who needed God. That same church, although small, was the avenue through which God worked. They gave as they had received. They could not do much, but they gave what they had, and this was all that God asked.

How thankful I am that, through their giving, God became real to me! There are thousands more, this day, who would voice their thanks to God and the Church of the Nazarene.

BILL ROLLAND (Scotland)  
Nazarene Theological Seminary

GIVE THAT OTHERS MAY LIVE

## GOLDEN PEDESTAL Book Selection



### BELIEFS THAT MATTER MOST

By W. T. Purkiser

A “belief” as used in the title of this week’s book selection is something in the way of religious teaching of which you are convinced.

It is a big step—a very big step—beyond an opinion. There is something different about a “belief.” Of course, you don’t buy that often heard fallacy: It makes little difference what you believe, just so long as you are sincere. Beliefs are what people live by. Beliefs give character and substance to our Christian faith.

If you want to demonstrate to others the validity and vitality of your Christian experience, if you want to be able to tell them just what your church stands for, you must familiarize yourself with its teachings.

Dr. Purkiser presents the major beliefs of the Church of the Nazarene in just six chapters.

- Beliefs About the Realm of Faith
- Beliefs About the Triune God
- Beliefs About Redemption
- Beliefs About the New Life in Christ
- Beliefs About Entire Sanctification
- Beliefs About the Church and the Future

Be informed yourself if you want to tell others what you believe and why. Paper.

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## MOVING MINISTERS

Carl Powers from Cape Girardeau, Mo., to Madison, Tenn.  
 Lyman C. Salisbury from Kalama, Wash., to Big Lake, Wash.  
 C. Harold Smith from Newell (W. Va.) First to Hurricane, W. Va.  
 Jack Stone from Erlanger, Ky., to Newport (Ky.) First.  
 Gene Van Note from Panorama City, Calif., to Camarillo, Calif.  
 William G. Williams from Peterborough, Ontario, Canada, to Pittsburgh First.

## MOVING MISSIONARIES

Rev. and Mrs. Jack Riley, P.O. 27583, Bertsam, Johannesburg, Republic of South Africa.  
 Miss Evelyn Ver Hoek, Tucuru, A.V., Guatemala, Central America.  
 Rev. and Mrs. Paul Say, Neuquen 2059, Buenos Aires, Argentina.  
 Rev. and Mrs. Edward Cairns, Nazarene Mission, Box 95, Belize City, British Honduras, Central America.

## VITAL STATISTICS

### DEATHS

ANNA MAY BONE, 83, died Nov. 16 in Portland, Ore. Funeral services were conducted by Rev. Paul R. Nesmith. Surviving are her husband, Fred H.; one daughter, Mrs. Helen Ice; one son, Rev. Lawrence H.; five grandchildren; and nine great-grandchildren.

YUVONNE MILLER, 33, died Dec. 6 in Kansas City. Funeral services were conducted by Rev. Harold McKellips. Surviving are her husband, Robert; and three children, Sandra Kay, Eldon Paul, and Joleta Faye.

REV. FRANK RODDY, 63, died Jan. 22 in St. Petersburg, Fla. Funeral services were conducted by Dr. M. E. Clay and Rev. G. B. Bresee at Dayton, Ohio. He is survived by his wife, Hazel; two sons, Frank and Roy L.; two daughters, Mrs. Rosemary Rayburn and Mrs. Lois Henry; 12 grandchildren; four sisters; and three brothers.

MRS. R. E. DAVISSON, 46, died Jan. 25 in Terrell, Tex. Funeral services were conducted by Revs. Paul H. Garrett, Ark Noel, Wallace R. Renegar, and Buford Burgner. Interment was at Fort Worth, Tex. Surviving are her husband, Rev. R. E.; one son, Robert B.; three daughters, Miss Fairy Louise Davisson, Mrs. Judith Gay Gilliam, and Mrs. Rebecca Jewel Byland; three grandchildren; her mother; two brothers; and one sister.

### BIRTHS

—to Samuel and Evelyn (Crouch) Ovando, Mexico City, D.F., Mexico, a son, Samuel, Jr., Jan. 1.

—to Rev. and Mrs. Barry Mohnzy, Sligo, Pa., a son, Brian Keith, Jan. 31.

—to Richard and Sue (Grisham) Brookman, Montrose, Mich., a daughter, Amy Joyce, Jan. 14.

—to Douglas and Marie (O'Nan) Brookman, Frankfort, Ky., a daughter, Elisabeth LeAnne, Jan. 23.

—to Conley and Carolyn (Payne) Henderson, Hanapepe, Kauai, Hawaii, a daughter, Cheri Leilani, Dec. 25.

—to Mr. and Mrs. John R. Maxwell, Nashville, a daughter, Catherine Renee, Dec. 10.

—to Don and Linda (Jones) Carley, Nederland, Tex., twins, Alan Dean and Anita Gail, Jan. 29.

—to Rev. and Mrs. Jack H. Lee, Kankakee, Ill., a daughter, Jacquelyn Beth, Feb. 7.

—to Fred and Bonnie (Smith) Hastie, Kansas City, a son, Todd Lowell, Jan. 17.

—to John and Emilie (Davis) La Fave, Rock Hill, S.C., a daughter, Sharon Marie, Jan. 23.

—to Sp. 4 Marshall and Margaret (Gordon) Singletary, Charlotte, N.C., a daughter, Sandra Michelle, Feb. 6.

## DIRECTORIES

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## NEWS OF RELIGION

# You Should Know About . . .

**JOHN WESLEY WRITES TO A CATHOLIC.** A letter which John Wesley, the founder of Methodism, wrote to a Roman Catholic friend in 1749 has been reissued by Abingdon Press. Wesley wrote:

"My dear friend, consider: I am not persuading you to leave or change your religion, but to follow after that fear and love of God without which all religion is vain. I say not a word to you about your opinions or outward manner of worship. But I say, all worship is an abomination to the Lord, unless you worship Him in spirit and in truth, with your heart as well as your lips, with your spirit and with your understanding also. Be your form of worship what it will, but in everything give Him thanks, else it is all but lost labor. Use whatever outward observances you please; but put your whole trust in Him, but honor His holy name and His word, and serve Him truly all the days of your life."

**DIRKSEN "PRAYER" MEASURE SUBMITTED TO SENATE.** Senator Everett M. Dirksen (R-Ill.) made good on his vow to carry his "prayer amendment" fight to the Senate floor this year. Although he has filed bills for three consecutive years, the issue has been largely dormant.

Early in the session, as has been his practice, he filed a measure which would not make it unlawful to pray to God in a public building, including schools.

Although, technically, informal non-compulsory exercises of this nature may be held in public places, the 1962 and 1963 prayer rulings of the U.S. Supreme Court, he said, have caused confusion and even the voluntary exercises have largely ceased.

Senator Dirksen needs at least two-thirds of those voting to approve the amendment before it can advance to the states, of which at least 38 would have to approve through referenda within seven years of congressional passage.

**RESOLUTION PETITIONS CONGRESS TO BACK SCHOOL PRAYER.** A resolution submitted to Pennsylvania's general assembly at Harrisburg would ask Congress to endorse a constitutional amendment permitting the recitation of the Lord's Prayer and the reading of Bible verses in public schools.

The measure, introduced by Rep. William O. Shuman, (D-Green-castle), contends that the U.S. Supreme Court ban on prayer and Bible reading in schools is opposed by a "considerable segment of public opinion."

The suggested constitutional amendment would permit the states to enact legislation to provide for religious exercises in public schools.

"... in the last days perilous times shall come . . ." (II Timothy 3:1-5).

**ORTHODOX PROFESSOR FEARS "NEW MORALITY" WILL DESTROY FAMILY—**A Yeshiva University professor and rabbinic scholar in New York has called the new morality a threat to modern society, opening the door to the eventual destruction of the family as the "fundamental collective unit."

Rabbi Norman Lamm, writing in the current issue of "Tradition," quarterly periodical issued by the Rabbinical Council of America, said he found the new morality's emphasis on not injuring anyone and its deep concern for personal sensitivities "noble" but warned:

"This negative rule of not hurting anyone else is bound to become the sole normative criterion for all legal codes in the western world.

"Thus, adultery and homosexuality will be legally permitted where both parties consent—and are of the age of consent—and no third party is injured thereby. And what becomes legally permissible tends to become the moral norm as well for society at large."

He has harsh words for the Columbia University chaplains who defended the off-campus love affair of a coed. The situation "revealed the bankruptcy of the moral relativism showing beneath their ecclesiastical cloaks," the rabbi asserted.



# Late News

Dr. Ripper first joined the BNC faculty in 1942. □

Story and photo through courtesy of the *Reveille Echo*

## HAWAII EXCEEDS "HERALD" GOAL

Final report from Rev. William Goodman, campaign manager for the *Herald of Holiness* subscription drive on the Hawaii District, shows a total of 310 subscriptions, which is 107 percent of their assigned quota of 291. This was an increase of 39 percent over the previous year's results. Figures previously reported for Hawaii in the January 29 *Herald* were based on incomplete returns. Congratulations to Bill Goodman and the Hawaii District! □

## WILLARD TAYLOR SABBATICAL INTERRUPTED BY HOME FIRE

Sad news was cabled to Dr. and Mrs. Willard Taylor on February 18 in Germany, where Dr. Taylor had recently begun a sabbatical from his teaching duties at Nazarene Theological Seminary. The Taylors' home in Kansas City, which had been rented out for the year, caught fire when a can of barbecue lighter fluid exploded as it was being used to start a fire in the fireplace, flames and smoke quickly spreading throughout the house.

Damage to building and contents, in preliminary estimates, was believed to be at least 50 percent of the total value. □



**THE SECOND INTERNATIONAL LAYMEN'S CONFERENCE** Executive Committee met in plenary session in Kansas City recently. Members are: Willie Dishon, Otto Theel, Selden Kelley, Paul Skiles, Neel Price, Gordon Olsen, M. A. (Bud) Lunn, John Knight, Willis Snowbarger, Elvin Hicks, John Stockton, and Wesley Mieras.

**BELOW:** Drs. Neel Price (right), of Washington, D.C., and Otto Theel, of Shawnee Mission, Kans., are not exchanging professional fees. Dr. Price's check makes him the first enrollee for the second Laymen's Conference to be held at the Diplomat Hotel, Fort Lauderdale, Fla., August 18-23, 1970. Dr. Theel is treasurer for the National Laymen's Conference. □



## BULLETIN:

### MISSIONARY KILLED

Miss Patricia June Burgess, 33, field treasurer and missionary teacher in Taiwan since 1964, was killed in the crash of a commercial airliner Sunday night, February 23, while returning from evangelistic services in the mountain churches. All 36 passengers on board were killed, including Miss Betty Lin, our national worker specializing in translation work.

The American Embassy in Taiwan handled arrangements for returning Miss Burgess' body to her parents, Mr. and Mrs. Virgil Burgess, 1106 North Champaign St., Champaign, Ill. □

### BETHANY MAYOR RETIRES TO GIVE MORE TIME TO COLLEGE DUTIES

Bethany Mayor C. Harold Ripper, academic vice-president of Bethany Nazarene College, said recently that he will not run for reelection as mayor when his term expires in April.

Mayor Ripper has served in the post as mayor for 11 years and on the city council for 24 years.

Ripper, 63, said increasing responsibilities at the college prompted his decision not to seek reelection.

He first became a councilman in 1943, when Bethany's population was 2,000. It was well over 10 times that figure when last year's special census was taken.

The mayor noted that a contract will soon be awarded for a hospital planned in his administration. He also called attention to other improvements in the city such as the police and fire stations, a library, water-softening plant, and a disposal plant.

"Appreciation Day" in Mayor Ripper's honor was held February 13, climaxed by an Appreciation Dinner at which school and civic leaders extended warm tributes.

**BETHANY MAYOR**, and academic vice-president of Bethany Nazarene College, C. Harold Ripper, plans to end a career of 11 years in the mayor's office.



**NWMS EXECUTIVE SECRETARY** Miss Mary Scott views the unveiling of the new "Mary Scott Annex" named in her honor by the Hammond (Ind.) First Church. The annex is 40 x 60 feet, two floors, with fellowship hall, kitchen, and eight classrooms. Standing behind Miss Scott is the Northwest Indiana district superintendent, Rev. George Scott, who preached the message at the dedication service. At rear, removing the veil from the sign, is Mr. Claude Bond, Sr., member of Hammond First Church for over 40 years. In foreground (with back to camera) is the pastor, Rev. Earl Marvel.



## Next Sunday's Lesson

# The Answer Corner

By W. E. McCumber

### THE AUTHORITY OF JESUS

(March 16)

Scripture: Mark 11—12 (Printed:  
Mark 11:27-33; 12:13-17)  
Golden Text: Mark 12:17

In these chapters the lordship of Jesus is acknowledged by some (11:2-6), rejected by others (11:27—12:12). Here we see that authority focused upon the Temple.

#### 1. *The look* (11:11)

Jesus mounted the colt and rode into Jerusalem, consciously fulfilling prophecy amid the cheering crowds. Then He entered the Temple and "looked round about upon all things." The Temple was the center of Israel's total life, religious, political, and economic.

This same Jesus looks upon our nation, our church, our homes, our lives. What does He see? Anything that stirs His holy anger?

#### 2. *The lash* (11:15; cf. John 2:15)

Displeased with what He saw, Jesus scourged racketeers from the Temple, knocking over their equipment. He rebuked the crass materialism, calling them thieves. He rebuked the narrow nationalism (note the reference to "all nations" in verse 17).

What will survive when He turns His anger loose against our decadent society with its worldly churches?

#### 3. *The lessons* (12:35)

Jesus now occupied the Temple to teach the people. There were unforgettable lessons on judgment (vv. 1-12); on submission to government (vv. 13-17); on the resurrection (vv. 18-27); on the great commandments (vv. 28-34); on true generosity (v. 41-44).

Here is the test of discipleship! Do we live by the authority and lessons of the Lord?

Even the Cross on which they hung Him, and the tomb in which they laid Him, yielded to that lordship! And in such submission lie our salvation and security. □

**"Before the Holy Spirit can be the Comforter He has to be the Discomforter. He upsets us merely that he may set us up."**  
—Samuel Shoemaker.

Conducted by W. T. Purkiser, Editor

In the past three months our pastor has asked the board to take action on helping two girls leaving for college (not of our denomination) to the extent of \$30.00 each, to pay a month's rent for a family being evicted because they hadn't paid any rent for months, a widow's burial expenses, and to help a young couple with hospital expenses. None of these persons except one are members of the church, although they have attended services for several years.

I know the Bible teaches that we are to help others in need, but I feel we should do this through love offerings instead of using tithes and offerings. We are in desperate need of a new church, as we are having Sunday school classes in the parsonage and another home several blocks from the church.

My personal disposition would be to commend your pastor and the board rather than to condemn them.

I cannot feel that He who promised a reward for even a cup of cold water given in His name would be displeased by acts of mercy such as are among those you list as examples.

After all, Matthew 25:34-46; James 2:13-17; and I John 3:16-18 are still in the New Testament, although we often don't seem to pay much attention to them.

I have known of some churches which put their midweek service offerings into

a fund for this particular purpose. This isn't a bad idea, although it is really about as broad as it is long, isn't it?

With the attitude of your pastor and board as reflected by your letter, it isn't at all surprising that you are in desperate need of a new church building. Any congregation that will unselfishly minister to the needs of people will grow.

I sincerely trust that the reward promised in the Bible for such acts of Christian concern will include a new church—and it probably will. Really, you just can't outgive God.

**Why do so many of our pastors remain seated while the congregation is standing during worship?**

I've never noticed that they did.

Perhaps you mean during the singing of a congregational song. In that case,

a man who was shortly to get up to preach might remain seated in prayer and meditation without any irreverence.

**I once heard an evangelist say, "As long as a person has a desire for God, he has not committed the unpardonable sin." Do you agree fully with that statement?**

I do.

I think we need to hear the caution of Dr. J. B. Chapman: "There is a lot of preaching on 'The Unpardonable Sin' that is a travesty on the character of God, but remember that if you *think* there is no mercy and as a consequence do not seek it in faith, it is the same as though there were none, for you will never find it.

"This is where the devil uses the fallacy to drive people into insanity and sink them into hell. Resist the devil. Refuse to believe your doubts. Seek God with all your heart in true repentance and faith and as sure as God is God and truth is truth His Spirit will come to you in healing, even as He has already come to you in bruising. Death lurks only in procrastination. Life looks out from faith and obedience. 'Look to Jesus now and live'" (Ask Dr. Chapman, p. 188).

And Dr. John Church has recently written, "I have met and dealt with many people who were worried lest they had committed this sin, but the very fact that they were greatly concerned about the matter was proof to me that they had not committed it. I believe that before a person could commit this sin he would have to become so set and hardened in his rebellion against God that he would not care if he had done it."

Now don't misunderstand. There is a "sin unto death." There is a deadline. There is a point of no return in the flight of the soul from God.

But when that point is reached, the soul is calloused and dead and there is no feeling one way or the other apart from possible remorse over the inevitable consequences of sin. It is precisely the death of desire for God that dooms the soul.



# SUNDAY SCHOOL TEACHER!

## IS YOUR CLASS TUNED IN?

### BIBLE STORIES NOW AVAILABLE

CODE for age-group use as recommended  
by Nazarene Children's Editors:  
N—Nursery (3 year olds)  
K—Kindergarten  
P—Primary  
J—Junior  
G—General (all ages)

#### Old Testament

- VA-632 God Creates Land, Water and Plants  
N., K., P., J., G.
- VA-633 God Creates Living Creatures  
N., K., P., J., G.
- VA-631 Noah Builds an Ark  
P., J., G.
- VA-615 Abraham Lets Lot Choose First  
P., J.
- VA-637 Rebekah is a Willing Helper  
K., P., J., G.
- VA-616 Joseph Has Strange Dreams  
P., J.
- VA-617 Joseph is Sold by His Brothers  
P., J.
- VA-618 Joseph is Kind to His Brothers  
P., J.
- VA-619 Baby Moses is Kept Safe  
K., P., J.
- VA-620 Israel Crosses the Red Sea  
J., G.
- VA-621 God Gives the Law to Moses  
J., G.
- VA-622 The People Build a Tabernacle  
J.
- VA-624 Samuel Lives in God's House  
J.
- VA-625 David is a Shepherd Boy  
N., K., P., J., G.
- VA-626 David Meets Goliath  
J.
- VA-627 David is Chosen to be King  
P., J., G.
- VA-628 David Spares Saul's Life  
J.
- VA-635 King Joash Repairs God's House  
K., P., J., G.
- VA-629 Elijah Meets Baal's Priests  
J.
- VA-630 Elisha Helps a Poor Widow  
K., P., J., G.
- VA-636 Ezra Teaches God's Word  
K., P., J., G.

#### New Testament

- VA-601 Jesus Is Born  
N., K., P., J., G.
- VA-638 The Wise Men Follow the Star  
N., K., P., J., G.
- VA-602 Boy Jesus Visits the Temple  
N., K., P., J., G.
- VA-644 Jesus Chooses Helpers  
K., P., J., G.
- VA-603 Jesus Still a Storm  
K., P., J., G.
- VA-604 Zacchaeus Meets Jesus  
K., P., J., G.
- VA-605 Jesus Feeds 5,000 People  
N., K., P., J., G.
- VA-606 Peter Walks on the Sea  
P., J., G.
- VA-607 Friends Bring a Sick Man to Jesus  
K., P., J., G.
- VA-608 Jesus Visits Mary and Martha  
N., K., P., J., G.
- VA-611 A Samaritan Helps a Traveler  
K., P., J., G.
- VA-645 Jesus Teaches a Samaritan Woman  
P., J.
- VA-639 A Lerous Man Thanks Jesus  
Older P., J., G.
- VA-640 The Pharisee and the Publican Pray  
P., J.
- VA-642 Jesus Blesses the Children  
N., K., P., J., G.
- VA-609 Jesus Triumphant Enters Jerusalem  
Older P., J.
- VA-641 Jesus Goes to Calvary  
P., J., G.
- VA-610 Jesus is Alive Again  
N., K., P., J., G.
- VA-612 Saul Sees a Great Light  
P., J.
- VA-613 Paul and Silas Sing in Jail  
P., J.
- VA-614 Dorcas Helps Others  
J.
- VA-643 Timothy Learns to Serve God  
K., P., J.

#### Equipment

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- E-712 Projection Lamp 1.50
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—PHINEAS F. BRESEE

• REVIVALS • WITNESSING • PREACHING • RADIO • MISSIONS

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# "By All Means..."

## SINGLES REALLY COUNT

ON THE way to the General Assembly last June, I picked up the *Sporting News* to read on the airplane.

In that paper was an article by-lined by Don Drysdale, the man who holds the record for pitching 58 consecutive shutout innings, the longest string in major-league baseball. The title of the article was, "Hitters Are Stupid." The thought behind this title was simple: Hitters could hit singles and win ball games, but they choose to go for the home run and get shut out. It is true that homers are far more glamorous, but it takes the teamwork of singles to win ball games.

Today I read the *Journal* of our Seventeenth General Assembly. I am not an accurate statistician, but here is what the record seems to say to me: It took 70 Nazarenes and nearly two preachers spending \$40,000 in four years to add four and one-half people to our membership.

Could the same truth Don Drysdale applied to hitters apply to us? I think it does. While we are planning, praying, and even pleading for "the great revival," we are having too many churches shut out. Twelve months and no increase!

It is true the great revival holds more

glamour; I have not experienced them but I have read of them and they sound great. I hope sometime such a visitation comes to my church. But to win we must hit singles and win them "won by one." Those singles could be found on the Sunday school rolls; there are as many people on the roll who aren't members as there are who belong to the church. In our homes, we must win our children; on the job, those people with whom we work; in the neighborhood, those people with whom we live.

The good baseball hitters say if they hit the ball where it's pitched, go for the single, and move the base runner along, the home runs will come in due course. I believe this to be true in the church. If one-fourth of our membership would arise to their opportunity, we would experience the greatest revival the church has ever known.

I sat the other day with a businessman at lunch. He said, "Radio spots and newspaper ads make friends, but it is my salesmen who produce orders."

Jesus counted on personal evangelism to influence the world. If we will go after those singles, we will stop those shutouts and win the game. □

—BOB DENHAM  
Centralia, Wash.

# SAVE SOME"

